

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

[CONTINUED FROM PAGE 608.]

LET us reflect a little upon the present condition of things and what has brought it about. I would like to ask my brethren and sisters, if they know the causes which have produced the present straitened financial condition among this people and throughout the United States. Some have attributed it to the legislation of Congress against silver; some to the uncertainty in the minds of the people in relation to what action the present administration would take in regard to the tariff laws of the country. In fact it is attributed to many things. I was conversing with a gentleman but a few days ago concerning this subject, and I asked him what, in his opinion, had contributed most to this present condition throughout the land. Well, he went on to enumerate what he thought to be the causes of this state of things. I suggested to him if extravagance of living had not a great deal to do with it, and he acknowledged that he believed it was the greatest of all the causes leading to the present condition. Now, I believe sincerely that one of the principal causes of the distress that exists among us—and I believe the same thing will apply almost universally throughout the land—is that people have gone beyond their means. They have borrowed largely, mortgaged their homes, their farms, and nearly everything they possess, to keep pace with their neighbors, competing one with another in putting on appearances, and in carrying on their business on the credit basis that is so much in vogue in the world. President Taylor told the people during his presidency over the Church, when times were prosperous, when money was easy, and there was an abundance of it in circulation, that then was the time for them to pay off their debts and get themselves free from obligations, and when they

had once freed themselves from debt, live thereafter within their means. This was one of the themes that was dwelt upon very largely by President Taylor. Of course, he did not originate it, for it was also a theme of President Brigham Young's. President Young was one of those men who constantly held out to the people economy in living, and home industries, by which they could be self-sustaining and independent, and provide employment for the people, that there might be none amongst them idle.

Let me ask you, my brethren and sisters, if we had more carefully carried out this counsel do you not think we would to-day be in a much better financial condition than we are? I think we would. Now we are being taught a lesson. Many of us that have borrowed means to buy stocks, to buy farming implements, to build fine houses, to buy horses and carriages, that we might put on an appearance at least equal to that of our neighbor, would be to-day, if we had not done so, but had lived within our means, and in addition had laid a little aside for a rainy day, the most independent people upon this continent. I do not know but we are as it is. But notwithstanding this may be so, it is only too true that too many of your homes and your farms are mortgaged for implements and buildings, and for living. So far as I am concerned, I would like to see this system of credit abolished, and that whenever we buy a dollar's worth of goods we either pay a dollar for it, or something that represents a dollar, and that we do it without crippling ourselves at home, or placing a mortgage upon us and upon our children. Every man that lives by credit is placing shackles upon himself and upon his family. The system of bonding cities, and building up cities by credit, may be considered the wisest policy—and I suppose it is considered so by the world to-day, for it is believed by the present generation that we should build for future generations, and that they should pay for that which we build for them; but did you ever see anybody who went in debt and mortgaged and bonded that which he possessed, as free, as independent, as happy as the man who paid for what he had as he went along? We should live according to our means, and lay a foundation upon which we can build, and upon which our children can build after us, without paying interest on bonded debts incurred by us. I am aware that I am not preaching the financial gospel of the world. I suppose I am laying myself open to the charge of being called a mossback, non-progressive, and so on. All these epithets are hurled at the men that dare to tell the people to live within their means, to trust not in the future except in the mercies of God. Sometimes we are put in a position where it is necessary to go into debt. When it is necessary, so may it be. If you can show to me it is necessary, I have no objection; I like to be as progressive as any man in that direction when I am convinced that it is all right. But I have never yet been convinced that it was essential for the welfare of the present or future generation that my children should be brought in bondage by my acts. How should I have felt if my father had left for me an overwhelming debt that I was in honor bound to meet, that would keep my nose to the grindstone while I lived? Thank God, I have no such reflections upon my father. He paid as he went along, and when he died was free from debt;

and not only so, he had property which his widow left to the mob when we were driven out from our home and country. But the Lord blessed us, and we are better off to-day than we were then.

My brethren and sisters, we were taught here this morning, the Scriptures being quoted, that troublous times will come upon the children of men, that their hearts will fail them for fear of the difficulties and sorrows that threaten them, and it is needful for this people to prepare themselves for these events, that they may be as Joseph in the land of Egypt, when famine shall come, and when pestilence shall stalk abroad in the earth, when tempests and storms shall sweep cities, and when devastating fire shall consume all before it, that there may be found "corn in Egypt," and the people shall say, "Come, let us go up to the mountain of the Lord's house." The world to-day will laugh at you if you talk about a famine in this land. Why, they say, such a thing is absolutely impossible. We are so connected and bound together with the iron rails, and by navigation, that it is utterly impossible for any section of the country to be left destitute, because there will be abundance of food somewhere, and the railroads can speedily take from the lands that teem with plenty to the lands that are impoverished. But notwithstanding this, we hear very frequently of famine in the land. Only a few years ago, in Russia, people died by the thousands from famine, and from the pestilence that followed it. Ship load after ship load of provisions were sent from America to the starving ones in that land, but did it prevent the famine? No, because that which we did was but a mite compared with the great necessities of the people. A few days ago we read of the farmers in the western portion of Kansas famishing for the necessaries of life, and this in our own land! But I am not here to try to scare anybody with famine, although the Lord has revealed through His servants that famine is one of the scourges that He will send upon the inhabitants of the earth in the last days, and as the Lord lives, He will send it in His time. As the Lord blessed the earth in the beginning, and caused it to be fruitful and bring forth for man, so sure can He put His curse upon it, as He did upon the land of Canaan and caused it to be barren and unfruitful: and so sure can he send the devouring insect, to sweep the earth of the crops that are upon it, and He can scourge the nations that boast of their wealth, and of their power to resist the providences of God. He can teach them a lesson when He wills; and when the time comes, as God lives, He will teach them a lesson, however little they may believe it possible for Him to do it. It is as easy for Him to send famine in this bountiful land of ours as it is for Him to send the cyclone; and it is just as easy for Him to send the devouring element of fire, which consumed Chicago a number of years ago, and which is now from time to time devastating cities, as it is to send famine, or the cyclone. I believe in the almighty power of God, and in His justice, and mercy; and I have unlimited faith in the words that He has spoken by inspired men. I believe that it is our business to prepare against the day of famine, of pestilence, of tempests and earthquakes, and the time when the sea shall heave itself beyond its bounds. How shall we do it? By studying and carrying out the principles of true economy in our lives, and by

a system of fraternity and love by which each one will help his brother, and all stand united, so that none shall suffer from want when it is within the power of others to alleviate it. One of the great promises that the Lord has made concerning His people, as contained in the Book of Doctrine and Covenants, is that they shall become the richest of all people. Now, how can this be fulfilled if every day we spend all that we earn, and borrow a little besides of our neighbor? The first thing we know, our farms will be in the hands of the money lender; and instead of being the richest of all people, we will be the hewers of wood and drawers of water, the menials and dependents of those who know enough to take care of their means.

Perhaps you may think this is not the kind of Gospel that should be preached on the Sabbath day; but there are some, I have been warned by Brother Richards, who will not be here to-morrow, because their business will require them to be away, perhaps to guard themselves from the evils that threaten them. Now, if we want to be the richest of all people upon the face of the earth, let us be industrious and economical, and save our means. Not that we build our hopes upon our riches, not that we make that our god; but for what? That we may be able, when perilous times shall come, to meet the necessities of the times and the obligations that may rest upon the people of God to consummate the purposes of the Almighty in the land. I pity a rich man that loves his money more than he loves God. I think there is nothing much more contemptible in the sight of God. I do not think we have many of that class amongst us. We cannot tell exactly; but the Lord may require a test of us some time that will prove us in this regard. At present, however, He is suffering us to go along as we please, and so we do not know just how we would do if all we had was required of us. Some day we will be weighed in the balance, and it will be known whether we love the world more than we love God. Next to a rich man who loves his money more than he loves God, the most pitiable thing that I know of is the poor man who loves his dollar more than he loves God. If there is any difference between them, it is in favor of the rich man. Surely the poor man, who loves his little more than he does God, can never be made a steward over many things. It will be as hard for such a poor man to enter into the kingdom of heaven as for the rich man. They are both on an equal footing, so far as that is concerned. The Lord has said that it is hard for a rich man to enter the kingdom of heaven. That is not because the man is rich—for the Lord designs that we shall be the richest of all people. Consequently there can be no crime in being rich. The crime is not in possessing the money. We hear it often quoted that "money is the root of all evil." But this is not so. The Scriptures do not say so. They say that it is the *love* of money which is the root of all evil. And this is true both in the case of rich men, and in the case of poor men. It is the love of it that will prevent a man from entering into the kingdom of heaven, not the possession of it; for if a man could possess worlds, and hold them subject to the command of Him who made them, he would be on the summit of acceptableness to the Lord.

[TO BE CONTINUED.]

FROM VARIOUS MISSIONARY FIELDS.

ELDER JAMES L. BROWN, who has been laboring in the South Sea Islands, has returned to Utah. He spoke in the Salt Lake Tabernacle, August 27, and there gave an interesting outline of the work in that portion of the world, which we reproduce from the *Deseret News*: "He gave a brief account of the origin of the mission in these islands in 1843, and related some interesting incidents in its history. In 1844 the first person was baptized. The missionaries left after the Saints had been expelled from Nauvoo. In 1850 Elders again visited the islands, but found the French having established a protectorate and showing considerable jealousy towards the missionaries. Later many were baptized and persecution followed. The Lord, however, blessed the labors and added converts to the Church, and worked wonders through the faith of the members. The priests spread many wild rumors about the missionaries, among whom was the speaker. It was said that he was a government agent, sent to the place to create rebellion among the natives. He was then arrested and exiled to a little island. But even there he succeeded in organizing a branch. Soon he learned that the mission was to be abandoned, and returned home. The field was then unoccupied for over forty years, and left to the management of the native Elders. Persecution raged. 'Mormon' meetings had to cease. If anybody was heard singing a 'Mormon' hymn he was arrested. The children were compelled to go to the Catholic schools, and if the parents resisted persecution followed. Several 'Mormons' were executed, and many others died in prison. They had no other alternative than death, or denial of the faith. Still a remnant was faithful, and prayers were constantly sent up to heaven that Elders should come again and teach the principles of the Gospel. But at last the Saints became scattered through dissensions, persecutions and epidemics till, finally, of the four thousand, there remained not more than a little over a hundred. In this condition the people were found by recent missionaries. The speaker with others had been called to go and see what could be done. He had found that there was a terrible influence against the 'Mormons,' but he had also met many Saints who recognized him since his former visit, and they were anxious to hear about Salt Lake City and the Temple of God. He had found several women who had held out faithfully, telling the Saints that if they would be faithful, the Lord would send His servants to them. The speaker had also had many encouraging experiences. Many persons had been baptized; the testimony had been rekindled in the hearts of many, and they had pledged themselves to stand faithful, whatever might come. The speaker further related his experiences in various places. When he first visited the islands the people were cannibals; now they were civilized. They exhibit great faith and earnestness in their religion. Their greatest desire is not to be left without missionaries from Utah. Now there are ten Elders there, all in good spirit and learning the language with astonishing rapidity."

Elder A. M. Nielson, writes to *Skandinaviens Stjerne* of his labors in Bergen, Norway, from which the following has been taken: "Bergen has

hitherto been without a place of meeting, and we have always found it difficult to hire a hall as the people have been afraid of us, and some have sought to stir up excitement against us. For instance, when we had hired the hall which we have used until now, the priest came and commanded our landlord to throw us out. He, however, was man enough to defend us. He said, that had he known we were 'Mormons' he would not have rented the hall to us, but he now wished that all his tenants were of our belief, for more honest, orderly people he had never known. So the priest was forced to depart without accomplishing his purpose, but he threatened our host that he should suffer punishment hereafter for having housed such people as the 'Mormons.' We have now secured a good hall, in the best part of the city, where we have already held several meetings to full houses. Last Sunday we had not room for all, and many were forced to remain outside. Better order and quiet could not have prevailed, however, and, to the honor of the people, I can say that they listened with the greatest attention, and I have strong hopes that some of the honest in heart will soon ally themselves to us. We advertise our meetings almost every week, as well as the different principles on which we expect to treat. I believe this has a tendency to draw people to our meetings, who are thus given an opportunity to hear the Gospel. There are a few, who only come once or twice and who are evidently afraid to come again, as they, without doubt, consider our principles so clear that our doctrines might possibly be infectious and cause them to become 'Mormons.' Last Sunday, after the meeting was over, one man arose, thanked us for our sermon, and declared that what we had said was both good and true, yet he prayed the people to beware of the 'Mormons.' The Saints here are poor, which is the condition of the majority of those who embrace the Gospel, but still they are doing all in their power for the kingdom of God and His servants. May God bless them for their sacrifices."

FACTS AND EVENTS

The inscriptions on the tombs of the three Jewish cemeteries in Sophia are about to be deciphered and published.

At Danver, Illinois, a farmer named Delmick has been murdered by robbers, who escaped after taking his purse and watch. The tragedy was witnessed by the deceased's wife.

At San Francisco, sentence of death has been passed upon two men named Sharf and Hansen, for the murder, on the high seas, of Morris Fitzgerald, second mate of the barque *Hesper*.

The results of the recent Oxford local examinations, which took place at 81 centres, were issued, on August 28. No fewer than 3,691 candidates were examined, and 2,758 obtained certificates.

Damage amounting to over three million francs was caused at Rouen, on August 26, through the destruction, by fire, of the Loise sawmills and six adjoining houses. Two firemen received injuries.

A collision took place about midnight on August 26, between two excursion trains on the New York and Rockaway Beach Railway. Sixteen persons were killed and between forty and fifty injured.

The human heart is the most powerful pumping machine of its size ever made. It throws into the arteries $7\frac{1}{2}$ tons of blood per day.

Enormous damage has been caused by forest fires which have been raging near Mont de Marsan, France, and already the loss is estimated at a million francs. Ten communes have been devastated.

On August 26, Joseph Atkinson, employed in the goods department of the Great Western Railway at Paddington, who had been summoned for ill-treating his wife, hanged himself from a hook in his kitchen.

Two Canadian schooners have been seized by a Russian warship for alleged violation of the Anglo-Russian seal protection treaty. The schooner *Minnie*, which was also seized, has arrived at Victoria, B.C., and says she was dispossessed of her papers while forty-nine miles off Copper Island.

William Llewellyn, a well-known cricketer, and son of Sir John Dillwyn Llewellyn, accidentally shot himself through the heart in Penllergaer Woods, Swansea, on August 26. The deceased was a magistrate for county Glamorgan, and was engaged to be married shortly to the eldest daughter of Lord Dynevor.

According to a despatch received in Vienna from Samarcand, preparations are being made for the early occupation of Herat by the Russians, who are also fortifying Penjdeh, Saralkhs, and Pul-i-Khatum. It is also added that the new repeating rifle is being supplied to all the troops in the Trans-Caspian territories.

John Dornan shot his son William, aged thirty, with a revolver at Drumaness, near Ballynahinch, on August 25. The father was opposed to his son keeping company with a young woman named Rogan, and, when his son and Rogan's brother were returning from a cricket match, he shot the former dead, remarking that the deceased would rather be with the Rogans than at home.

The statement is published in the organ of the Palestine Exploration Fund, on the authority of Dr. Lorter, that the Dead Sea loses every day by evaporation several million tons of water. Dr. Lorter says this enormous mass is easily drawn up by the rays of the sun, the valley wherein the sea lies being one of the hottest points on the globe. This vast basin is remarkable as being the deepest depression on the surface of the earth. It is 1,300ft. below the level of the Mediterranean, and rocky walls, rising 2,600ft. in height, surround it on all sides. It is nourished only by the river Jordan, and, there being no outlet, its entire tribute of water must be absorbed by evaporation only. Dr. Lorter says that the waters of the lake are concentrating more and more, and so great has its density become that the human body floats on the surface without the slightest exertions of hands, or feet. The same facts apply to the Great Salt Lake, in Utah, U. S. A. That lake has several large fresh water rivers running into it, but has no outlet, evaporation keeping the lake at about the same level. The human body can float on the water without any exertion.

Another fire has threatened Chicago. It started in a three-story brick building at the corner of Ninety-first and Superior streets. The flames were fanned by a strong westerly gale, and in two hours five blocks or squares, containing 250 buildings, were consumed. It is estimated that 5,000 residents of the neighborhood were left without a home. Two persons are known to have lost their lives, and a great number have sustained injuries more or less serious. The whole south-western portion of the city is in a state of panic. The Methodist Church was the first large building to be destroyed, and the German Lutheran Church very soon followed. In addition to the fire engines the fire boats hurried to the scene, but in spite of their determined efforts the vast docks of the Sunday Creek Coal Co. were reduced to ashes, entailing a loss on the company of a quarter of a million of dollars, or more. The total loss caused by the fire will not amount to less than \$1,500,000. The progress of the fire was stayed by the sudden shifting of the wind. Many of the foreign visitors at the hotels were greatly alarmed, and feared the total destruction of the city.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 25, 1893.

THAT CHARGE OF ILLITERACY.

FOR nearly half a century the charge of illiteracy has been laid at the door of the people of Utah. Because the majority of this people have believed in new revelation their maligners have called them fanatics, whose thoughts and actions were influenced solely by the dictates of their leaders. They have also charged that these leaders aimed to keep the people in ignorance in order to perpetuate their own power.

This charge has been, and still remains for that matter, one among many others which the missionaries in foreign lands have to combat.

From the memorable year, in which Utah's pioneers struggled across a thousand miles of unknown country to the Salt Lake valley, until the present, the "Mormon" people have built schoolhouses, and by every means in their power have sought to improve the methods of imparting educational instruction. On their first arrival the question of how to sustain life in that desert became the absorbing problem, which it took several years to solve. While the education of the youth even then was not neglected, it could not, of necessity, receive that attention which was afterwards bestowed upon it; but the sermons preached to the Saints in the early days of the territory were burdened with instructions relative to the education of the people.

It is said that the "Mormon" people, in the past, have been opposed to the public school system. That charge is not true. That the "Mormons" desired that their children, in gaining a school education, should also obtain a knowledge of God, and His attributes and our relations to Him, in accordance with their own religious belief, was as natural as that a mother should prefer her own breast for the nurture of her babe to that of another. That, however, is no proof of ignorance or lack of educational facilities. That the charge is not true is proven by the official statistics of education, in which Utah is noted for her small percentage of illiteracy.

In every settlement is found the district schoolhouse, and where there is no town even, but only a few scattered farms, if twenty children of school age can be registered, a school teacher is hired out of the public school fund to teach them. Instruction is free, and the attendance of children between ten and fourteen years is compulsory. The Utah Uni-

versity was started in the very beginning of the settling of Utah, and though it has had no government aid, but has been supported by the people of Utah themselves, it still ranks high among the institutions of learning in the United States. So complete a system of education will not tend to produce an illiterate people! Besides this the Latter-day Saints have more than thirty colleges, academies and seminaries, where their youth can receive a higher education than can be obtained in the district schools. These institutions have a good attendance. The academy at Provo has about a thousand pupils. A year ago some of the leading educators of the United States were invited to come to Provo, to deliver a series of lectures to the teachers of Utah on the best methods of teaching. Several hundred teachers were present, consisting mostly of young men and women raised in Utah. Professor Parker, one of the ablest educators in the United States, paid the Utah teachers the tribute that he had never met with a brighter set of young men and women. The Saints are also establishing a Church University, and are now equipping it in a commodious edifice erected for that purpose.

The youth of Utah are being educated in these institutions. When afterwards they have secured admission into such noted places of learning as Harvard, Ann Arbor and others, they have seldom left them until their studies have been completed, and, almost without exception, they have graduated with high honors. Those, also, who have attended the musical conservatories at Boston in America, and Berlin and other places in Germany, have distinguished themselves by the thoroughness of their studies and their successful competition with students hailing from all civilized countries.

Utah is taking a great interest in literary pursuits and in the study of the arts and sciences. The school exhibits at the World's Fair compare favorably with those of other states. The poetry and prose of the women of Utah have met with high esteem. Their aid in the cause of woman suffrage is gratefully accepted. At the World's Fair they have astonished all visitors by the products of their labors. Their silk culture and manufacture are admired, and their exhibition of woman's work is an object of much favorable criticism. Some of the young men of Utah have attended the art schools in Paris, studying painting, and have taken prizes at the academies. Utah's painters have on exhibition at the Fair several excellent productions. One of Utah's sculptors has captured one of the fourteen first medals awarded at the Fair. One of her professors is a member of a very prominent scientific society in London. In music Utah has given abundant proof that her young people are not a whit behind those of any other community. Professor Weihe received a compliment at Berlin, such as is given to but few of those who seek instruction on the violin under private masters. These are not isolated instances—we could name many others.

This month a choir, consisting of 250 voices, under the leadership of Evan Stephens, has visited Chicago for the purpose of competing in vocal music with the very best choirs of the world. On the way they have given concerts which have met with unstinted approval and munificent

patronage. This choir is known as the "Mormon Tabernacle Choir." We learn from dispatches to the English papers that in the great contest, in which three other choirs took part, this body of singers captured the second prize. This fact declares in no uncertain sound that in Utah music is highly cultivated. Visitors to Salt Lake City have been greatly impressed with the solemnity and divine influence of the inspired music rendered by this choir, accompanied on the famous tabernacle organ—an instrument which, in itself, is a testimony of the skill of Utah workmen. They have wondered how a people, such as they have heard the "Mormons" described, could produce this heavenly music.

Can such a people truthfully be called illiterate? Can the world show any single community, of similar numerical strength, that has accomplished so much, under such disadvantages, and in so short a time? Not only have they converted a mountainous, desert region into fruitful fields and farms, but they have kept pace with educational reforms, with the advancement in art and science, and notably in music, and have kept aloof from the social evils which to-day afflict alike the learned and the ignorant. Surely the accomplishments of this people merit a title far better than that of "illiteracy." If such be illiteracy the entire civilized world may well seek to emulate the "Mormons," and infuse into the various grades and classes, into which it is now divided, the spirit of that people's progress, and their virtues. The "Mormons" are content with permitting their works to speak for themselves, and, when the hatred of a narrow-minded, misinformed and prejudiced generation shall have passed away, their sacrifices will be held in esteem, their devotion understood, their religious convictions respected, and their accomplishments admired.

J. V. B.

THE newspapers of St. Louis, Mo., U.S.A., which place has been visited by the Salt Lake City Tabernacle choir, gave that organization excellent notices previous to its arrival. On Sunday, August 27, the *St. Louis Post* contained the following, under the heading of "A Mormon Invasion": "If Brigham Young had told to the brave little column of 'Mormons' that toiled wearily over plain and mountain, on their long journey to their land of Canaan beyond the wilderness, that in after years their descendants would dispute with the Gentiles the palm of musical cultivation, the assertion would have been a greater test of faith than the revelation of the Book of Mormon. But it is a fact that the 'Mormon' Church, of Salt Lake City, is sending its choir of 250 voices to compete for the largest prize ever offered in this country for excellence in vocal music. On their way to Chicago the choir will give one concert in Music Hall, and St. Louis will be treated to a revelation in the art of chorus singing, and a rare opportunity of comparing these voices from the wilderness with those of the famous Liederkrantz from New York." The *Republic*, of the same place, and on the same day, had the following: "The advertisement that the famous choir from the 'Mormon' Church, of Salt Lake City, is to sing at Music Hall will bring to St. Louisans a realizing sense of the prodigious progress the country has made in music. The Church will put 250 voices on the platform, but a large number of Saints and friends are coming, and

it is safe to estimate that the trip will necessitate an outlay of at least \$25,000. Travelers from Salt Lake are free to say that this noted choir will come close to the \$5000 prize for which they are to compete in Chicago."

THE Chicago *Dispatch* contains the following complimentary notice of the silk culture in Utah, as exhibited at the World's Fair: "At the art hall of the Woman's building hangs a collection of photographs of remarkably pretty Utah girls—all Mormons. It is much marveled at. But the interest the photographs excites is nothing to the rush to see the real, live Mormon girls in another part of the building. Utah, to the astonishment of some people who thought they were well informed, has been making silk for thirty years, and Mormon girls have come to the World's Fair to show how it is done. One of them feeds mulberry leaves to hundreds of worms on a large tray. Another reels upon spools the silk from the cocoons. Two others manage a hand loom, and visitors see the silk woven while they wait. This Utah silk looks well. That it will wear is shown by the exhibits of shawls made by Mormon women twenty years ago. The first silk dress produced in Utah, and worn by a wife of Brigham Young more than thirty years ago, is shown."

RELEASED.—Elder Erastus M. Cole, has been honorably released from his labors as Traveling Elder in the London Conference, to return home, September 30, 1893.

EMIGRATION NOTICE.—Since the announcement of the dates of sailing of emigrant ships, notice has been received that no Guion line steamers are likely to leave this year, after October 14. The dates of October 28 and November 11 are therefore cancelled. Those intending to emigrate this year will kindly make their arrangements to sail from Liverpool on October 14, and as many as possibly can do so should try and go by the next vessel, September 30.

LONDON CONFERENCE.

THE London Conference was held at 36 Penton Street, Islington, London, Sunday, September 3, 1893. There were present: Anthon H. Lund, President of the European Mission; E. A. Stratford, of the Liverpool office; John Stevens, Traveling Elder in the Sheffield Conference; Edmund Stevens, Traveling Elder in the Nottingham Conference; Bishop W. D. Johnson, Jr., of Chihuahua, Mexico; David Eccles, of Ogden, Utah; Geo. H. Hall, President of, and W. J. Kelly, A. C. Thorne, E. M. Cole, J. D. Owen, S. N. Cook, W. Howick, S. Wayment, S. H. Winter, H. C. Overson, H. M. Dinwoodey, I. T. Williams, G. D. Snell, Jr., Traveling Elders in the London Conference.

Meetings were held at 10:30 a.m., 2:30 and 6:30 p.m. The meetings were well attended by attentive audiences. A good spirit prevailed. The morning service was addressed by Elders Dinwoodey, Cook, Owen and Thorne, who dwelt upon the first principles of the Gospel, and the gifts and blessings following the true believer. President Lund addressed the

Saints in the afternoon upon the Sacrament of the Lord's supper. The hall was filled to overflowing in the evening, many strangers being present. President Hall addressed the congregation on the text, "By Grace are ye Saved." The blessings of the Almighty were greatly poured out at these meetings.

The general authorities of the Church, and of the European Mission, and the Traveling Elders of the London Conference were presented and unanimously sustained. The report of the labor of the Elders for the ten months ending September 1, 1893, was read as follows: General meetings held 178; cottage 167; open-air 58; total 403. Tracts distributed 25,677; Gospel conversations 953; books loaned 36; books sold 134; books given away 71; administrations to the sick 67; baptisms 40; emigrated 22; died 4; excommunicated 2; children blessed 4. High Priests 2; Seventies 11; Elders 27; Priests 21; Teachers 4; Deacons 6; members 437; total officers and members 508.

A Priesthood meeting was held on Monday morning, September 4, at which the Elders reported their labors and received instructions as to the best method of prosecuting their labors. J. D. OWEN, Clerk.

FOOTPRINTS OF A LOST PEOPLE.

A MOST interesting account of a trip through southern Utah and an examination of its antiquities is given in the *Deseret News* by Joel Ricks, of Logan. In company with E. H. Baker, of the same place, he left the beautiful Cache valley on June 19, passing through northern and middle Utah, through the whole length of the Sevier valley, "with its pretty little towns, its well cultivated fields, its valuable stone quarries, its salt mines, and its vast herds of sheep." Mr. Ricks writes:

"From Joseph City we passed up the Clear Creek Canyon and over the mountain to the old Cove Fort. The canyon is full of interest. A large stream of clear cold water leaps and dashes over the immense boulders on its way to the valley below. On either side are high cliffs of sandstone that in some places approach each other so closely that there is scarcely room for the creek and the wagon road. It was in this region that we first met with tangible evidences of the early inhabitants of the country. Old hieroglyphics are met with on the cliffs in the canyons hereabouts. They are usually on the face of the cliff, six or eight feet above the ground, and are cut into the rock with some crude instrument, probably a flint knife or stone ax. They are made to represent deer, mountain-sheep, lizards, arrow and spear-heads, sun-circles, concentric circles, grotesque human beings, and a great variety of marks and signs, whose meaning, or intent, we are not able to make out. There were long, wavy lines, that branched and ran in different directions, and usually terminated in a square, or circle. These I took to represent roads through the various canyons to the valleys beyond, and were probably guides to the traveler. Almost every rock of prominence, every cliff for a distance of ten miles, or more, through the canyon, was covered with ancient marks, or hieroglyphics of some kind.

"In point of antiquity it is difficult to form an idea as to how old these writings are. I think they were made at different times and cover a long period, but that they were all executed by the same people. At first we were not inclined to attribute to them a very remote antiquity, for the reason that they were all cut in sandstone and appeared to us to be the work of a crude people, just such as we suppose the ancestors of our modern Indians to have been. Neither did we attribute much importance to them, but were of the opinion that they were executed by young Indians for amusement. This seemed the more probable from the fact that the rock is so soft that with an ordinary pocket knife it would not be a very difficult undertaking to duplicate them.

"Since leaving Clear Creek I have been forced to change my mind as to the antiquity of the writings, and now attribute to them a greater antiquity than I was at first willing to do, for the following reasons: When first seen by the white people, forty or fifty years ago, the writings were about the same as now. That is, they bore the same air of antiquity, and the color stains upon them have not changed. In places I noticed that portions of the rock, which, no doubt, were firm when the writings were placed upon them, have since crumbled away and fallen down. Then I thought, from the fact that they seemed to avoid the harder rocks, the engravers neither had the inclination, nor possessed the tools necessary, to do the work; but I have since seen similar writings chipped in the surface of the hardest granite rocks, so hard, in fact, that an ordinary chisel would hardly make an impression upon them; so that, while it may have been an easy matter to have gouged out the extensive writings in Clear Creek Canyon, it was correspondingly laborious and difficult to do the work on the granite blocks of the Rio Virgen; and, while it is just possible that papposes may have executed some of the writings in Clear Creek Canyon for amusement, it will hardly do to apply the same rule to the hieroglyphics on the Clara and Virgen. Similar writings are met with, in other parts of the country, that are known to be from two to three hundred years old, and much older for aught we know. That the hieroglyphics have a symbolical meaning can hardly be doubted when it is known that writings almost identical with these are found in Peru, Venezuela, Colombia, Mexico, and in many parts of this country. Thus, notwithstanding the fact that they were the work of a crude people, it can hardly be denied that they had some meaning, and that that meaning was not confined to the Indians of Utah alone, but was known and understood by their red brethren as far away as the confines of Bolivia.

"Western Utah bears no evidence of having been very densely populated in ancient times. While there are evidences, in many places, of villages and a settled life, there is only one place that bears evidence of having been long settled by an agricultural people. This was about Paragoonah, in Iron County. The mounds, or ruins, are situated just outside the town, along the road that goes towards Beaver. They are irregularly distributed over an area of probably 150 acres, and consist of what appear to be mere mounds of earth, ranging in size from 35 by 25 feet, to 85 by

100 feet, and in height from 5 to 15 feet. While they appear to be mere heaps of earth, identical with the burial mounds I have seen in the Mississippi valley, when they are uncovered, well-preserved walls are found, so that it is a very easy matter to trace the plan of the ancient house. At different times since the settlement of the country by the Mormons, interested ones have made excavations into the mounds with a view of learning something about their builders; but outside of some broken pottery and some charred bones and ashes, nothing of importance was ever discovered.

"Last winter Don Maguire came down and made some extensive excavations, and unearthed nine or ten well-preserved skeletons and some few stone implements, awls, etc. The large mound where Mr. Maguire made his excavations seems to have been the principal building of the town, and was probably a temple, as well as a place of general resort in case of attack. It faced the east and corresponded very nearly to the cardinal points. It was rectangular in form, and had an open court in the center, around which were double rows of small rooms. It was in the court that Mr. Maguire found the skeletons. At first I supposed, from the size and height of the mounds, that the building must have been two or more stories high, but afterwards I was led to change my mind on this point. Mr. Maguire opened up several of the small rooms, exposing the walls and removing the rubbish to the floor. This floor level was about eight or ten feet above the level of the plain. We dug through the floor and under the walls, and discovered that the mound had been raised to that height before the building had been commenced. Continuing downward, we penetrated layer after layer of clay, and charcoal and ashes, until the level of the plain was reached. The layers of ashes ranged in thickness from half an inch to three inches, and in them were found charred bones, broken pottery, and fragments of stone implements. The bones found in the lower mound were badly decayed, and seemed to be much older than those found in the rooms above. Just above the plain level we found several pieces of what appeared to be fragments of burned brick. They certainly were as hard as our common brick, and had been made so by the agency of fire.

"This fact led us to the opinion that the ruins had been twice inhabited, and that the later people had built their houses on the ruins of the former, and that they in turn had been annihilated, or driven away. Everything about the ruins indicates plainly that a state of war existed when they were destroyed. Here existed a settled community well advanced in the arts of civilized life. They built houses; cultivated fields of corn and squash; irrigated them with water brought from the mountain streams in canals that are still traceable. In the midst of this peaceful life they were pounced upon by their enemies; they were driven into their houses and murdered; fire was then set to the buildings, and the remains of the inhabitants, charred and burned, were covered by the falling walls. All the skeletons found by Maguire had their skulls fractured by some rude instrument of war, and they occupied positions that would indicate that they had been slain on the spot where they were found. Very few, if any,

whole pieces of pottery have been found in the ruins, and the scarcity of the flint arrow-head is noticeable. It seems probable that the conquerers carried off as spoils everything of this nature that they could make use of.

"The walls of the buildings were about one foot thick and were made of clay, and seemed to be erected much on the same principle as we erect our concrete, or cement, houses. A layer, from twelve to six inches thick, was placed upon the wall and left to dry and bake in the sun. When this was done another layer was added, and the drying process was repeated until the walls were raised to the required height. The floors were of a sort of cement made of clay and gravel, and I believe they were hardened by the agency of lime. At any rate they were very hard and must have lasted, without replacing, for many years. Some of the pottery scraps that we picked up showed excellent design and finish, indicating that the makers were experts at the business. The decorations were mostly painted with black, and resembled very much the decorations in vogue among the Maricopa Indians of the present day.

"It is difficult to form any idea as to the age of the ruins, when they were first erected, how long they were inhabited, or how long since they were destroyed. In my opinion these periods must have covered centuries, but how many I am not able to say. From the worn stone steps that I saw, I would conclude that the buildings were occupied a long time."

UTAH NEWS.

(Summarized from Territorial papers.)

Jacob Burgner, aged seventy-two years, had his thighbone broken on August 18, at Midway, Wasatch County, by a horse falling upon him.

J. M. Johnson, of Salt Lake City, who has been in Logan for some time performing work in the Temple, fell down a cellar at that place and dislocated his shoulder.

Coyotes and wolves are troubling the sheep in Box Elder County. A fund has been raised wherewith to pay a bounty of fifty cents per head on these destructive animals.

Howard and Arthur Vincent, aged 9 and 6 years respectively, while playing near a sidewalk on one of the streets in Salt Lake City, were touched by a live electric wire and horribly burned.

C. H. Harris, of Lehi, was driving along the street and was handling a revolver, which he thought was not loaded, when the weapon was discharged. The bullet entered the fleshy part of the right leg, between the hip and knee, and came out two inches below the knee.

The decision of the World's Fair committee on sculpture has just been announced and it awards seventy-six medals and diplomas. C. E. Dallin, of Utah, is one of the fourteen sculptors to receive a first-class medal, the prize going to him for that magnificent work, "The Sioux Chief."

A telegram from Massachusetts announces that the Ames Manufacturing Company, Chicopee, has completed a coin silver statue of the noted trotter Sunol, hitched to a sulky, upon which is seated her equally noted driver, Charles Marvin. The piece of statuary is one-fifth life size and is mounted upon a bronze standard. The sculptor is C. E. Dallin, of Salt Lake City. The whole piece is moulded from silver dollars. It required 381 ounces of silver. The sulky is an exact fac-simile of the one in which the mare made her record 2:08½. The piece will be presented at the coming banquet in New York.